ALABAMA BAPTIST HISTORICAL SOCIETY

MINUTES.

FIRST DAY.

MORNING SESSION.

The Tallasahatchee and Ten Island Baptist Association convened with Harmony church, Calhoun county, Ala., October 4, 1879.

Introductory sermon by Elder J. A. Glenn. Subject, "Moses' Choice." Text, Heb. 11th chapter, 23d, 24th, 25th and 26th verses. A very forcible and impressive discourse.

Intermission of one hour. Reassembled.

Brother E. F. Rice, Clerk of the body, announced the removal from our bounds of the Moderator, when Elder J. F. Potter was called to the chair.

Prayer by Elder J. A. Reeves, of the Cherokee Association.

The letters were read and names of delegates recorded:

FIRST DISTRICT.

Ten Island—J. Putman, W. H. Anderson, W. R. Ackridge.

Hebron—Elder J. A. Glenn, Elder T. K. Trotter, W. G. Duke.

Pilgrim's Rest—John Weems.

Pine Grove—Elder C. Best.

Ohatchie—Z. Williams, J. P. Allsup, P. Bailey, J. M. Rhodes.

Mt. Gillead—C. A. J. Hollingsworth.

Oak Grove—J. H. Vinson, E. S. Nabors.

Bebee Springs—Not represented.

SECOND DISTRICT.

Friendship—Elder E. T. Read, J. Johnson.

Nance's Creek—J. H. King, J. W. Clay.

Rabbit Town—Elder J. F. Potter, T. Andrews, W. DeFreese.

Shiloh—W. A. Wood, W. W. Coleman.

Harmony—Elders J. A. Scott, M. Garrett, J. V. Rhodes, J. L. Harrison.

Zion Hill—S. S. Love, A. N. Ward, W. Williams.

THIRD DISTRICT.

Liberty—Elder W. H. Burton, E. Roberts, J. R. Graham.

Pisgah—E. F. Rice, Potter Coley.

Mt. Zion—J. A. Ellis, S. B. Crouch.

Cross Plains—Elder H. A. Williams.

New Hopewell—T. Littlejohn.

Pilgrim's Rest—Elder S. E. Dykes, P. M. Wilson, J. W. Baker.

Union—Not represented.

FOURTH DISTRICT.

Nazareth—Elders S. J. Hare, W. J. Durham.

Centre—W. H. Ballard.

Sandy Creek—W. P. Hughes, J. R. McAbee.

Pleasant Valley—J. F. Wester.

Bethel—W. L. Sutherland, James Richardson, Jas. Abernathy.

Pine Grove—Elder W. I. Gardner.

Chalcedonia—A. G. Holt.

Friendship—Elder E. A. Hall, W. S. Williams, W. F. Gurley.

Providence—Not represented.

ELECTION OF OFFICERS.

Elder J. F. Potter, Moderator; Elder W. H. Burton Clerk.

Suspended regular order of business, when Elder M. Garrett, in a very forcible and feeling manner, called the attention of the body to the requests of the churches for prayer. On motion of Elder E. T. Read, Eld. M. Garrett offered prayer.

Invited visiting brethren to seats.

Opened the door of the Association for the reception of churches. Received Pilgrim's Rest. See Third District.

Called for correspondents.

Cave Spring—Brother S. P. Sewell.

Boiling Spring—Elder A. F. Allen, Elder J. F. Watson; J. W. McClintock, J. C. Bean, L. Manning.

Coosa River—Elder E. T. Smyth, Elder S. G. Jenkins, Dr. B. D. Williams, J. Kelly.

Cherokee—Elder J. A. Reeves, D. M. Reeves.

Arbacoochee—Kinchen Morris.

Cahaba Valley—None.

On motion, called for correspondents from Alabama State Convention.

Elder E. T. Smyth was received and recognized as a member of the State Mission Board.

Appointed Correspondents to State Convention, to convene at Greenville, Butler county, on Wednesday before the third Sabbath in July, 1880: Elders E. T. Read, J. A. Scott, J. A. Glenn, J. F. Potter, W. H. Burton.

Appointed Correspondents to sister Associations:

Cave Spring—To convene at Rome, Ga., embracing the second Sabbath in October, 1879: Elder W. H. Burton, Elder W. J. Durham, E. Roberts.

Cedar Bluff—To convene with Cedar Bluff church Cherokee county, Ala, embracing the fourth Sabbath in September, 1880: Elder E. A. Hall, Elder S. J. Hare, Elder W. H. Burton, W. P. Hughes, W. H. Ballard, A. G. Holt.

Harmony—To convene with Concord church, Cleburne county, Ala., on Saturday before the fourth Sabbath in October, 1879: Elders H. A. Williams and J. F. Potter.

Cherokee—To convene with Union church, Etowa county, on Friday before the third Sabbath in September, 1880: Elder J. A. Glenn, W. M. Hughes, E. S. Nabors.

Boiling Springs—To convene at Mount Moriah, Clay county, Ala., embracing the third Sabbath in September, 1880: Elder M. Garrett, J. W. Riddle.

Coosa River—To convene at Fayette church, Talladega county, embracing the third Sabbath in September, 1880: Elder J. F. Potter, J. R. Graham.

Cahaba Valley—To convene at Cedar Grove, St. Clair county, embracing the fourth Sabbath in September, 1880: Elder J. A. Glenn, E. F. Rice.

Arbacoochee—To convene at Lost Creek church, Cleburne county, Ala., on Saturday before the third Sabbath in October, 1879: Elders H. A. Williams, W. I. Gardner, W. H. Burton.

Appointed Committees.

Preaching—W. DeFreese, J. R. Graham, W. P. Hughes, and the deacons of Harmony church.

Business—Elders E. T. Read, J. A. Glenn, S. J. Hare.

Finance—Elder T. K. Trotter, W. H. Ballard, Terrell Andrews.

Deceased Ministers—Elder J. A. Glenn, Elder E. A. Hall, E. Roberts.

Adjourned till Monday, 9 o'clock A. M.

Prayer by Elder J. J, Andrews.

SATURDAY NIGHT.

Elder J. F. Watson, of the Boiling Spring Association, delivered an able discourse to a large and appreciative audience.

SABBATH EXERCISES.

Preaching at 9 o'clock A. M., by Elder J. J. Andrews, of Gun Town, Miss. Subject: "The Commission"; text: Mark XVI. ch. 15th and 16th verses.

Missionary sermon at 11 o'clock by Eld. E. T. Smyth, of the Coosa River Association. Subject: "God Reconciling the World"; text: 11 Cor., V ch., 19th verse.

At the same hour Elder H. A. Williams preached at the Academy. Subject: "Jesus"; text: Acts, VIII ch., 35th verse. Collected $7.00 to aid in finishing the house of worship at Cross Plains.

After brother Smyth's sermon $21.50 was collected for State Missions.

At 2 o'clock P. M. Eld. S. G. Jenkins preached on the subject of "Communion"; text: 1 Cor., XI ch., 25 verse.

At night Eld. T. K. Trotter. Subject: "The Righteous and Wicked"; text: Isa. III chap., 10th and 11th verses. Also, Elder Andrews preached at Shiloh, and from the report of the brethren, their "cups" were full and running over. Many sinners came forward for prayer.

We had a precious time at Harmony. Christians were comforted—sinners alarmed.

All the above-named brethren discussed their subjects, with a knowledge and zeal that characterized the faithful representatives of Heaven. Their efforts were attended with the power of the Holy Spirit, and we expect a harvest to be gathered from the seeds sown by them.

THIRD DAY.

MONDAY MORNING, October 6th.

Met pursuant to adjournment. Read 133 and 134 divisions of the Psalms. Prayer by Eld. S. E. Dykes.

Received the Report of the Committee on Business.

Adopted. (See Appendix, "A.")

Called Roll of Churches. Read Constitution, Abstract of Principles and Decorum.

Renewed call for correspondence:

Cedar Bluff—J. T. Hollingsworth.

On motion, Eld. J. J. Andrews, of Mississippi, was received and recognized as a visiting brother.

REPORTS OF STANDING COMMITTEES.

Circular Letter.	(See Appendix, "B.")
Family Religion.	(" " "C.")
Prayer Meeting.	(" " "D.")
Bible Reading.	None. Chairman excused.
Temperance.	None. Chairman not present.
Missions.	(See Appendix, "E.")

The above reports were all adopted, with the following preamble and resolutions, which accompanied the Report on Missions:

Whereas, The Alabama Baptist Convention has a State Mission and Sunday-school Board, to which is committed the work of assisting the Associations throughout the State in devising the best means of supplying the destitute within their bounds, therefore

Resolved, 1st. That we approve of the work in which the Convention is engaged, and give to it our hearty endorsement.

2d. That brethren J. R. Graham, E. Roberts and W. H. Graham be appointed as an Executive Committee by this Association, whose duty it shall be to co-operate with the State Board, and make the *very best* arrangement they can to have mission work done in our bounds to the extent of all the money now in our hands (raised for mission purposes); also, to the extent of *all* the money that can be raised for that purpose.

3d. That all money now in the hands of our Treasurer, or that may come into his hands for mission purposes, or that is in the hands of any other person, be turned over to the Executive Committee, to be used by them as above directed.

Able and telling speeches were made on the subject of missions by Elders J. A. Scott, E. T. Smyth and others.

Adjourned one hour. Prayer by Elder J. A. Glenn.

EVENING SESSION.

1 o'clock.

The body re-assembled in the house.

Prayer by Elder J. V. Rhodes.

Able, earnest and instructive addresses were made on the subject of missions by Elder J. J. Andrews, M. Garrett and J. A. Glenn.

On motion, called for pledges from the churches and individuals for mission work :

Harmony	$ 10 00
Hebron	5 00
Shiloh	5 00
Zion Hill	10 00
Rabbit Town	5 00
Nance's Creek	5 00
New Hopewell	5 00
Pisgah	5 00
Sandy Creek	5 00
Friendship (4th District)	5 00
Bethel	5 00
Pilgrim's Rest (Cherokee)	2 00
Liberty	10 00
W. H. Ballard	5 00
Elder E. T. Read	5 00
C. A. J. Hollingsworth	2 50
E. S. Nabors	1 00
Z. Williams	2 50
Elder M. Garrett	5 00
Elder J. F. Potter	5 00
Elder W. I. Gardner	1 00
A. G. Holt	2 50
John Wester	2 00
James Dobbs	1 00
	$109 50

It is hoped that the above-named parties will pay over to the Executive Committee the above amounts as soon as possible ; that they will enlist their churches in the good work, and increase or add to the amounts pledged by them.

Called for report on documents. Adopted. (See Apendix "F.")

Report on Finance. Adopted. (See Appendix "G.")

Deceased Ministers. Adopted. (See Appendix "H.")

BEREAVEMENT.

On the announcement of the demise, since our body has been in session, of our esteemed brother, Elder Wiley Woodall, the regular order of business was suspended and the body, led by Elder M. Garrett, engaged in solemn prayer in behalf of the family of our deceased brother.

Regular order resumed.

Called for report of Committee appointed to visit Friendship and Mt. Gilead churches.

Read, and, on motion, laid on the table until the next session of the body.

The Committee to co-operate with Cedar Bluff Associa-

tion reported that, from various circumstances, they had been unable to do anything.

Report received, and Committee discharged.

THE NEXT SESSION.

On motion, appointed the next session of this body to be held with the church at Liberty, on the S. R. & D. Railroad, eighteen miles above, or east of, Jacksonville, Ala., commencing on Friday before the first Sabbath in October, 1880.

INTRODUCTORY AND MISSIONARY SERMONS.

Elected Elder J. F. Potter to preach the Introductory sermon; Elder T. K. Trotter, alternate.

Elder John A. Scott was elected, by acclamation, to preach the Missionary sermon.

RESOLUTIONS ADOPTED.

FIRST.

Resolved, That the churches composing this body consider the following views strictly defining Baptist usage; that is:

A member of a church deeming himself unjustly deprived of his rights and privileges as a citizen of Christ's Kingdom, has the right to protest and demand an impartial trial, and if he cannot get it from the excluding church, he may apply for membership to any other, with the request that the church inform herself of all the facts in connection with his exclusion. If any church should see fit to entertain his case, and after informing herself of said facts, should be convinced that the brother has been unjustly deprived of his membership, she should request that church to reconsider the case, with the assistance and advice of brethren of sister churches, which, if she refuses to do, that church can receive that brother into her own membership, for she is a sovereign body, under Christ, to receive and exclude whom she sees fit. E. T. READ.

SECOND.

Resolved, That the Constitution, Abstract of Principles and Rules of Decorum be printed in the Minutes of this session; that the Constitution be so amended as to read "Tallasahatchee and Ten Island Association" E. T. READ.

THIRD.

Resolved, That our Clerk is instructed to record Elder instead of Reverend in this Minute, when a minister's name is recorded.

E. T. READ.

FOURTH.

Resolved, That this body appoint a brother in each district to receive from the Clerk and distribute to the churches the Minutes of this Association. E. F. RICE.

FIFTH.

Resolved, That the Clerk be requested to omit from the Minutes the names of all absent delegates. J. A. Scott.

SIXTH.

Resolved, That the Clerk receive fifteen dollars for his services, and that he have as many Minutes as possible printed with the remainder of the Minute fund, and that he have them distributed to the several churches, according to the money sent up by them.

E. F. Rice.

SEVENTH

Resolved, That we return our humble gratitude to our Heavenly Father for his providence over and his love towards us during our meeting, and to the brethren of Harmony and vicinity for the hospitable and kind manner in which they entertained the delegates during the session of this body.

STANDING COMMITTEES.

Family Religion.....Elder T. K. Trotter
Reading Bible.....Elder J. A. Scott
Temperance.....Elder S. E. Dykes
Prayer Meeting.....E. F. Rice
Missions.....Elder J. A. Glenn
Sabbath-Schools.....Elder W. H. Burton

MISCELLANEOUS BUSINESS.

On motion, the following brethren were appointed to receive from the Clerk and distribute the Minutes to the churches in their respective districts :

First District—Elder J. A. Glenn, Peek's Hill, Ala.
Second District—A. N. Ward, White Plains, Ala.
Third District—J. R. Graham, Ladiga, Ala.
Fourth District—Dr. A. P. Richardson, Forney, Ala.

TREASURER'S REPORT.

Called for and adopted. (See Appendix "I.")

On motion, agreed to pay Elder H. A. Williams $35.00, as part of the remainder claimed by him for missionary services rendered in 1877 and 1878, and to pledge ourselves to try to induce the other four Associations to pay their *pro rata* share.

Took up a collection for Elder Williams, which amounted to $19.40. Ordered the Treasurer to pay him the balance, $15.60.

DISTRICT MEETINGS.

First District—At Hebron on Friday before the first Sabbath in August, 1880.

Second District—Zion Hill, Friday before the fifth Sabbath in August, 1880.

Third District—Mt. Zion, Friday before the fifth Sabbath in August, 1880.

Fourth District—Pine Grove, Friday before the fourth Sabbath in August, 1880.

On motion, ordered the Clerk to write Corresponding Letter. (See Appendix "J.")

On motion, read a letter from Elder J. W. Pullen, offering tuition, etc., to Elder W. J. Durham. Laid on the table.

The business of the session being thus concluded, the familiar hymn, "Children of the Heavenly King," was sung while the parting hand was given. After kind words by the Moderator, Elder J. A. Scott offered prayer, and the Association adjourned to the time and place appointed. Thus closed one of the most pleasant and harmonious sessions it has ever been our privilege to attend.

J. F. Potter, Moderator.

W. H. Burton, Clerk.

Appendix.

A.

Report of Business Committee.

Organic.

I. Introductory Sermon.
II. Recess.
III. Call to Order. Singing and Prayer.
IV. Call for Letters of Churches by Districts.
V. Read Letters and record Delegates names.
VI. Elect Moderator and Clerk.

Regular Order—*New Organization.*

I. Invite visiting Brethren and welcome them.
II. Open door of Association for the reception of members.
III. Call for Correspondents and appoint the same.
IV. Name Committee on Preaching.
V. Name homes for friends.
VI. Adjourn for Christian Sabbath.

Third Day.

I. Call to Order. Prayer.
II. Call Roll of Churches and correct errors.
III. Read Constitution, Abstract of Principles and Decorum.
IV. Renew call for Correspondence.

V. Call for Reports of Standing Committees in the order of appointment. (Old Minutes.)
VI. Appoint Time and Place of next Session.
VII. Elect Ministers to preach the Introductory and Missionary Sermons.
VIII. Hear Resolutions.
IX. Appoint Standing Committees.
X. Miscellaneous Business.
XI. Attend to Corresponding Letter.
XII. Read and correct the Minutes, and adjourn to time and place appointed.

E. T. READ, *Chairman.*

Circular Letter.

DEAR BRETHREN—In sending our epistle we would desire to call your attention to some things which appear to us to be of vital importance in preserving unity among yourselves, and promoting the best interests of Zion.

It is a self-evident fact that there is not that devotion to the cause of truth, and that efficiency in our churches, which are to be desired and which might be attained, were the principles of the Gospel faithfully practiced by them.

But an unjustifiable conformity to the spirit of fashions of the world is too apparent amongst us all.

Partaking too much of the spirit of the age, which is of an inventive, infidel and speculative character, we are hurried on too much to the adoption of new things and practicing new ways, greatly to the dishonor of true piety. Arts and sciences are in their onward march. Knowledge is extending far and wide over the world. The press groans with burdens and multiplies publications of every conceivable character, both sacred and profane.

Facilities for traveling, transportation, together with transmission of intelligence, are multiplying. Improvements in agriculture, commerce and science are continually making; and the swift winged messengers of news are flying through the earth with lghtning speed and extending knowledge and science, religion and irreligion folly and fashion, sin and death, over all the world.

The snobish American visits Europe, admires everything, and on his return fills the air and the press with lamentations over the defects of our social life, as compared with that of Europe. But while the narrow-minded people are few, and their influence comparatively harmless, the fashionables are legion, and their influence pernicious in the extreme. Everything is coming, through the influence of fashionable taste, to be done on the European plan. Houses are built on the European plan; our clothes are made on the European plan; our meals are cooked on the European plan; our speech, manners, morals—even our religion, is modeled on the European plan. Hence the introduction into the churches South of the Harmonium singing from Boston; and shall I say prayer-mills from China, and the Automaton sermon reading. The disposition to copy what is good in the life and customs of foreign nations is one thing, the disposition to adopt everything indiscriminately, merely because it is foreign, whether it accords with, or antagonizes our "institutions," is quite another thing. While one is commendable the other is detestable.

In the midst of these mighty changes it becomes us calmly to pause and consider, whether these things are not leading us away from the simplicity of God's worship to the adoption of new forms, which present a glittering exterior, to the great injury of true devotion; and whether they are not leading us away from the good old doctrines of grace to the imbibing of notions of men which are more congenial to human taste. Believing, as we do, that much evil abounds amongst us, in consequence of these things, we would earnestly call your attention to a few things, which, in our opinion, if properly considered, tend in a great measure to remove the evils which abound, and promote the health of the churches.

1st. Great care should be taken in the selection of pastors. It is a truth which cannot be denied, that, although there are many who exercise the pastoral office, but few are really competent to be Fathers in the Gospel. "For though ye have ten thousand instructors in Christ, ye have not many Fathers": 1 Cor., iv. 15, was spoken by Paul, and deserves to be inscribed upon the tablets of our hearts. Not every one that expounds the Scriptures, or charms the ears of men by his eloquence, will do for the pastor of a Christian church; but he to whom God has imparted suitable gifts. Too many, indeed, make gain their end, or labor for applause, who seek not the edification of the churches nor salvation of souls. But, having the advantage of education, and having learned from books the theory of religion, they go forth with scientific knowledge, and are capable of fascinating the minds of men and charming them with their eloquent reading; but, at the same time, lacking that knowledge which is derived from above—which is imparted by God's Holy Word and Spirit; are totally incapable of properly unfolding the necessities of religion, teaching transgressors the ways of God, and gently guiding the flock in the paths of righteousness. Learning and talents are useful, and, when employed as handmaids to piety, are hosts in God's service, and should be cultivated to this end by every minister of the Gospel. But when these gifts are exercised without a deep-toned piety and a self-sacrificing zeal for God, they are but the means of darkening Divine counsel, and leading men away from God's holy truth into the mazes of error, which drown men in destruction. Piety—ardent, devoted, and enduring—is the first and greatest qualification to be looked for in the pastor of a church.

Nothing can supply its place, and he who does not possess it in an eminent degree, though he possesses learning and talents of a high order, is totally unfit to be the pastor of a Christian church. It is a lamentable truth, also, that in this age of refinement, too many of our aged fathers in the Gospel, whose heads have grown gray in the service, and whose labors, in by-gone days, have been abundantly blessed, are laid aside because their learning is limited, and their manners not conformed to the fashions of the day, and their places supplied by younger men of better advantages in human acquirements, but who are inferior in spiritual understanding. Churches are too often looking for men of flaming talents and cultivated minds to minister to them, and too often overlooking the most important qualifications in a pastor of a church. The evil consequences of these things have been seen and felt in our country, and thereby the cause of truth has been hindered, in a measure, in its progressive march.

Again, as the prosperity of churches depends upon the devotion of the ministry to their calling, every care should be taken to en-

able them to cultivate their minds with holy truth, and devote their whole time to the ministry of the Word, that they may be truly an efficient ministry. The pastoral office should not rest upon the ground with yearly hirelings, nor the pastor be deprived of the milk of the flock where his care and labors have been bestowed; but being settled among his people his earnest care should be to promote their welfare; and while he labors for their spiritual interests they should likewise labor together for him. We are persuaded that, so long as the present system continues in the country, so long will the ministry be unsettled, insufficient and worldly-minded, and the churches be continually changing from one to another, and ministers, for the sake of gain or support of their families, will be moving from one place to another and devoting their time and talents to worldly avocations.

Secondly. Great care should be taken in the reception of members into the church. There are many persons in the present day who find admission into our churches of whom it may be well said they are enemies to the Savior. And it is a subject worthy of serious consideration whether the great influx of members into our churches in times of revivals, is not in too many cases injurious to the churches, and prejudicial to the cause of piety, and whether the manner in which these revivals are conducted is not in too many cases opposite to the Gospel; for, how often do we see the most appalling results follow them; churches are rent; families at enmity with families; brethren backbiting each other; exclusions, etc., etc. And the churches, instead of being advanced in piety and holy zeal, seem rather to have retrograded in their course.

In times of religious excitement, the most enthusiastic labors are performed—the doors of the churches are thrown wide open, scarcely any discrimination is used, and many, good and bad, are received; but scarcely have the excitements ceased before immorrality makes its appearance among them; and, after involving the churches in difficulties, they are thrown back upon the world, where their lives are a manifest evidence that they are utter strangers to God. Others continue for years, having a name to live, and are dead; and but few, in comparison, become useful members. We are by no means opposed to revivals, when they are properly conducted; but, when untempered zeal is exercised, and no discrimination used, and when once a year excitements are gotten up in this way, we cannot believe that they are productive of good, but much evil. The practice which has prevailed for several years past, of looking only at periodical times for God's blessings, and seeking them at no other time, is evidently wrong, for the Lord's ear is always open to his children's cries, and his arm is always ready to deliver; changes of times and seasons make no change in God Almighty's grace. More care should be taken in nurturing the new converts with the milk of the Word, that they may become wise and efficient in the service of God; for it is a lamentable truth that many, very many, who join us, are left to grope their way along as well as they can; and, for the want of properly indoctrinating in the truths of the Gospel, never fully put on the Gospel harness, and never become as devoted and as efficient as they would were they to be properly taught, but, too often, are mere blanks in the church.

Thirdly. A more strict discipline and brotherly faithfulness should be exercised. Surrounded as we are by heterodox notions

and conflicting opinions, we are liable, at all times, to be harrassed or misled by them, unless we adhere very closely to the simplicity of God's word. A strict discipline, with all immoral and heretical members, will tend greatly to fortify us against the injury which false doctrines are calculated to produce. It is a truth which cannot be denied, that too much laxity in discipline abounds in our churches. Men are tolerated and borne with in things requiring promptness, not unfrequently to the serious injury of the character of the churches; and members are excluded where no sufficient reasons exist. Between these two extremes the Scriptures guide us, and only by following them can we expect to prosper. Brotherly faithfulness with the cultivation of all the Christian graces, will effectually guard against schisms and disorders, and will promote peace and unanimity among us, lead them to desire our company, and to wish an interest in our hopes and joys. But, alas! how little is brotherly faithfulness practiced; every day the rules ar · violated, and a brother's heart aches at the want of brotherly love. And too often the Christian profession is brought to blush by men's adherence to each other in worldly objects, when the object is of less importance and the obligation less binding than among Christians.

We earnestly entreat you, Christians, to ponder these things well. And may God grant you the spirit of wisdom and obedience that you may avoid every error and every evil, and abound in every good word and work of the Lord. AMEN. E. T. READ.

C.

Family Religion.

As the Bible speaks of "pure and undefiled religion," your Committee is under the impression that this religion taught and exemplified in the family, is that which we are expected to report upon.

A family is a collective body of persons, who live in one house and under one head or manager—a household including parents, children and servants.

Religion; what is it? What do we mean when we speak of it in Bible language? It may be that quite a number of our brethren, at this advanced period of the Gospel dispensation, have a very vague idea in reference to this question. I understand that it is the recognition of God as an object of worship, love and obedience; engaging the affections of the pure in heart, the spirit of the renewed mind and powers of the soul, wherein are implanted holy principles. In his service is it necessary for these things to exist and be observed in the family in order that it be what it was intended to be in its Divine constitution? We say that it is. Does the Bible justify this position? Let us see. Deut., vi. 6, beginning at the 6th verse (the preceding chapter contains the Ten Commandments), is an exhortation to obedience: "And these words which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest

up. And thou shalt bind them for a sign upon thy hand, and they shall be as frontlets between thine eyes."

These duties were made obligatory upon the heads of families to their offspring.

In the xi. ch. of Deut., at the 18th, 19th and 20th verses the same duty is taught. In Eph., vi. ch. 4th verse, the duty of fathers to their children is proclaimed in these words: "Fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." In Gen., xviii. ch. 19th verse, the Lord speaking of Abraham declares "that He will command His children and His household after Him, and they shall keep the way of the Lord, to do justice and judgment, that the Lord may bring upon Abraham that which He hath spoken of him." These Scriptures impress our mind with the importance of family religion, and we believe that the letter and spirit of the same was exemplified in the illustrious lives of David, Daniel and Cornelius. Ps. lv., 17th v.; Dan. vi. ch. 10th v.; Acts x. ch. But with us in practice, in what does it consist? Reading and explaining the Word of God, praise and prayer and an exemplary life. My brethren are not many of our church members wofully remiss in this duty? As to its extent the great Searcher of all hearts can only tell. In the language of Dr. Pendleton: "Where there is no family worship there is no family recognition of obligation to God, or dependence on Him. There is not a suitable appreciation of, nor a proper gratitude for, domestic blessings. There is not that acknowledgment of the necessity of salvation and the importance of seeking it."

J. F. POTTER.

D.

Prayer Meetings.

This a subject of paramount importance, and it is to be lamented that so many of our churches neglect this important part of the worship of God, and have no stated time for holding these profitable and delightful meetings. They often lay the ground work for great and glorious revivals of religion.

We are commanded in the Word of God, to assemble ourselves often together, to pray with and for each other, and to bear each others burthens--thus fulfilling the law of Christ.

My brethren, have not your hearts often been made to burn with the love of God in prayer meetings? There Christians are often made to rejoice together. Prayer meetings should be made social meetings.

We should come boldly, praying that the Spirit of God would dwell richly with us. We should pray like the Canaanite woman: "Lord, have mercy upon me. Lord, help."

To have and conduct an interesting and profitable prayer meeting, we must be *prompt* in our attendance. Your presence, brethren, is needed to encourage one another. Your prayers are needed at these meetings. Where is the Christian in all the land, who does not desire to have the joys of salvation restored to him? To their brethren and sisters, and that their friends may be saved? That the cause of our blessed Savior may be revived and built up? My brethren, go home and appoint a stated prayer meeting, if there is not one already in your church or neighborhood.

Get two or three, or as many as you can to convene in prayer

meeting. Search out some Scriptural prayer, and adopt it as your prayer. David prayed for everything you need to make you happy. From time to time, select some of his prayers suitable to your case, and on your way to the house of God, breathe that prayer, earnestly desiring that your petitions may be answered. Prayer is the desire of the heart. Continue in prayer.

Brethren, you can, in prayer meetings, do a great and glorious work, that will in after years tell out for God.

A prayer meeting, conducted in the spirit of our Master, will give strength in the Lord. It will unite Christians together in the bonds of love, and enable them to "sit together in heavenly places in Christ Jesus." It will develop talent amongst our brethren that might otherwise never be brought out. There must be laborers raised up to work in the vineyard of the Lord. Our ministers are passing away, one after another, to their reward. Even since we have met here, the sad news has reached us that one of our most devoted and faithful preachers has passed over the stream. Others will follow. And we, my brethren, will soon pass over the Jordan of death. Are we discharging our whole duty? are we faithful? are we doing the work assigned us as followers of the blessed Savior? are we prepared to hear the welcome applaudit: "Well done thou good and faithful servant?" Or have we hidden our talents in the rubbish of the world? We have the Truth well grounded in our faith. We have a *large* field ripe unto harvest, inviting us to work in the vineyard. Brethren, *wake up* to every good word and work; for it will not be long until we shall fall asleep, never to wake on earth again, and if we fail to sow aright we shall not reap a rich harvest up yonder—we will not bear the sheaves of the harvest. We may be saved, "as by fire," but without stars in our crowns of rejoicing.

Your Committee would respectfully urge that every church in this Association organize and carry on a regular prayer meeting, and make a full report of the result at the next session of this body.

J. R. GRAHAM.

E.

Missions.

It is painful to us when we examine our history and find that we have but one report on the important work of Missions for the last twelve years. This is a sad thought, and reminds us of a departure from the custom of the model church at Jerusalem, to which all churches should conform, not only in faith, but in *liberality*. While this has been the condition of our churches, the work has gone steadily on from conquest to victory. The reason of this, I trust, is that in the name of God we crossed the "Rubicon" and cut the bridge in our rear to prevent our retreating.

I hope, if we are asleep on this important subject, that we are only asleep on our post, and only need a bugle blast of the gospel to wake us up and put us in the front ranks.

FOREIGN WORK.

Reports show the baptism of *eighteen thousand* converts from heathenism during the past year. Statements show that Baptists have not all been idle in the Master's vineyard. Let us remember

what we could do and what it is our duty to do. We have a membership of over *two millions!* What could we not do if we were inspired with the spirit of missions? May we remember what we have. God has committed it to our care as stewards, and each of us must give an account of our stewardship. May God baptize what we have with the spirit of *liberality*.

THE HOME MISSION

Has been a success. Even among the fierce war nations superstition has receded at the approach of the "glorious gospel of the blessed God." The messengers of heaven there need our prayers and money.

Our State Mission work, too, has been a success. The Board has efficient men engaged in "discipling" the inhabitants of Alabama, who number about *one million* souls. About eight hundred thousand are strangers to the way of life and salvation, one hundred thousand of whom are Baptists, about the same number belonging to other denominations.

How are we as husbandmen cultivating the vineyard in our own State? The oft-repeated prayer is, "Send more laborers into the vineyard." If God were to send more laborers, He would not commission *ravens* to feed them. I suppose God knows we have more laborers than we are sustaining. It is not laborers alone we need. We need more of the spirit of Christ, who "became poor, that we through his poverty might be rich."

The laborers in the State of Alabama could occupy and in the name of Jesus evangelize or teach the people of the State the way of life, if they had the co-operation of the one hundred thousand Baptists in Alabama.

In my opinion, our virtually withdrawing from direct co-operation with the Board, or reducing our territory and proposing to occupy our Association, and do Mission work in our own bounds, has been detrimental to the success of Mission work in our Association.

JOHN A. SCOTT.

F.

Documents.

We recommend the Alabama *Baptist*, published at Selma, Ala., as our own State paper. The *Christian Index*, published at Atlanta, Ga. The *Home and Foreign Journal*, published at Richmond, Va. *Kind Words*, Macon, Ga. And last but not least, the *Baptist*, published at Memphis Tenn. And, that the brethren *take* and *read* them.

J. A. SCOTT, Chairmrn.

G.

Finance.

Received for Minutes	$46 40
Received for Home Missions, Harmony Church	10 00
Received for Foreign Missions, Harmony Church	5 00
Collection on Sabbath	21 50
Received for Elder H. A. Williams for services rendered in the year 1878	7 95
Total	$90 85

T. K. TROTTER, Chairman.

H.

Deceased Ministers.

We had hoped to be able to report the preservation, through the kind providence of God, of all the ministers of our Association, but during the present session of this body we have received the sad intelligence of the death of one of the servants of God, in the person of Elder Wiley Woodall, who departed this life on Saturday, the 4th inst.

"Servant of God, well done;
Rest from thy loved employ:
The battle fought, the victory won,
Enter thy Master's joy.

May God cheer the bereaved heart, and sanctify this dispensation of Providence to the good of His cause.

J. A. GLENN, Chairman.

I.

Treasurer's Report.

For Home Missions, last Associtaion	$24 55
" Home Missions, Harmony Church	10 00
" Foreign Missions, Harmony Church	5 00
" Elder H. A. Williams, Contributions	19 40
" Missions, contributed on Sabbath	21 50
From Finance Committee, for Minutes	46 40
Total	$126 85

E. ROBERTS, Treasurer.

J.

Corresponding Letter.

DEAR BRETHREN—We were glad to welcome your corresponding messengers to seats with us. We hope the Christian intercourse between us will be continued, and as a testimonial of our desire we have re-appointed messengers to your bodies, whose names appear on our minutes.

We have indeed had a pleasant and harmonious session, and we trust it will result in great good to the cause of our blessed Redeemer.

The next session of our body will convene with Liberty church, eighteen miles above, or east of Jacksonville, Ala., on the Selma, Rome and Dalton Railroad. May God bless your sessions with peace and success.

W. H. BURTON, *Clerk.*.

J. F. POTTER, *Moderator.*

CONSTITUTION OF THE TALLASAHATCHEE AND TEN ISLAND ASSOCIATION.

Article 1. The Association must be composed of members chosen from the different churches in our Union, and duly sent to represent them in the Association, who shall be members whom they judge best qualified for the purpose; who, on producing letters from their respective churches certifying their appointment, shall be entitled to seats.

2. In the letters from the churches in our Union shall be expressed their numbers in fellowship, those baptized, received by letter, dismissed by letter, excommunicated, restored and dead, since the last Association.

3. The members thus chosen and convened shall be known by the name of the Tallasahatchee and Ten Island Baptist Association, and shall have no power to lord it over God's heritage, nor shall they have any clerical power over the churches, nor shall they infringe upon any of the internal rights of any church or churches of the Union.

4. The Association, when convened, shall be governed by a proper rule of decorum.

5. The Association shall have a Moderator and a Clerk, who shall be chosen by the suffrages of the members present.

6. New churches may be admitted into this Union, who shall petition by letter and delegates, and upon examination, if found orthodox and orderly, shall be received by this Association, and manifested by the Moderator giving the right hand of fellowship to the delegates.

7. Every church in this Union shall be entitled to three representatives in the Association.

8. No query shall come into the Association without first being debated in the churches from whence it came, when, if it still remains a difficulty with the church, it shall be received by the Association, such queries excepted which concern our Union.

9. Every motion made and seconded shall come under the consideration of the Association, except it be withdrawn by the member who gave it.

10. The Association shall endeavor to furnish the churches with the Minutes of her proceedings, being furnished with money by the churches for that purpose.

11. The Minutes of the Association shall be read (and corrected if need be) and signed by the Moderator and Clerk before the Association rises.

12. Amendments to this form of government may be made at any time by a majority of the Union when they deem it necessary.

13. The Association shall have power,--first, to provide for the general union of the churches.

Second.—To preserve inviolate a chain of communication among the churches.

Third.—To give the churches advice in different cases.

Fourth.—To inquire why any church fails to represent herself at any time in the Association.

Fifth.—To appoint any member or members, by and with his or her consent, to transact any business they may deem necessary,

Sixth.—To withdraw from any church in this Union which shall violate the rules of this Association or deviate from the orthodox principles of government.

Seventh.—To adjourn themselves to such further time and place as they may think most convenient to the churches.

ABSTRACT OF PRINCIPLES.

1. We believe in one only true and living God, the Father, the Son and Holy Spirit, and these three are one.
2. We believe that the Scriptures of the Old and New Testament are the word of God, and are, therefore, the only rule of faith and practice.
3. We believe in the doctrine of Election, and that God chose his people in Christ before the foundation of the world, through sanctification of the Spirit and belief of the truth.
4. We believe the doctrine of original sin.
5. We believe in man's impotency to recover himself from the fallen state he is in by nature, by his own ability.
6. We believe that sinners are justified in the sight of God, only by the merits of Christ by imputation.
7. We believe the saints will persevere in grace and never finally fall away.
8. We believe that baptism and the Lord's supper are ordinances of Jesus Christ, and that true believers are the subjects; and that the true mode of baptism is by immersiou.
9. We believe in the resurrection of the dead and the general judgment.
10. We believe the punishment of the wicked will be everlasting, and the joys of the righteous eternal.
11. We believe that no person has a right to the administration of the ordinances but those who are regularly baptized, called, and come under the imposition of hands by a Presbytery.
12. We believe that none but regularly baptized members have a ight to commune at the Lord's table.

RULES OF DECORUM.

1. The Association shall be opened and closed by prayer.
2. A Moderator and Clerk chosen by the suffrages of the members present.
3. The Moderator shall be deemed a judge of order, and shall have the right to call to order at any time.
4. Any member not satisfied with his decision on any point of order may appeal to the Association on the same day, but at no other time.
5. But one person shall speak at a time, and he shall rise to his feet, and, on obtaining leave, proceed to speak, not exceeding fifteen minutes at any one time, without leave of the Association.
6. The Moderator, when addressed for leave to speak, shall signify the same by naming him, or otherwise.
7. No member shalt be interrupted while speaking, unless he depart from the subject in hand, or use words of personal reflection; and every motion made and seconded shall come under the consideration of the Association, except it be withdrawn by him who made it.
8. Every case taken up by the Association shall be first decided on or withdrawn before others are offered.
9. When anything is taken up by the Association, after allowing

time for debate, the Moderator shall take the question by yeas and nays.

10. The Moderator shall pronounce the decision of the body immediately after it is decided.

11. No person shall depart the services of the Association without leave.

12. The appellation of brother shall be used in our addresses to one-another.

13. The names of the members shall be called as often as the Association may direct.

14. No member shall be allowed to indulge in any practice that has a tendency to interrupt in time of a public speech.

15. The Moderator shall be entitled to the same privileges of speech as any other member, provided he appoint some other to his seat while he is speaking; but shall not vote unless the Association be equally divided.

16. Any member breaking this Decorum shall be reproved at the discretion of the Association, but only on the day on which the breach is made.

17 All cases coming before the Association shall be decided by a majority of the members present, except the reception of churches into our union, which shall be unanimous.

NAMES AND POST-OFFICES OF MINISTERS.

ORDAINED.

J. F. POTTER, Moderator.....White Plains, Ala
W. H BURTON, Clerk.....Pleasant Gap, Ala

J. A. Scott.....Davisville, Ala	W. M. E. Wilson.....Centre, Ala
M. Garrett.....DeArmonville, Ala	H. A. Williams..Cross Plains, Ala
J. A. Glenn.....Peck's Hill, Ala	E. Wilson.....Centre, Ala
Wm. Taylor.....Centre, Ala	T. K. Trotter.....Peek's Hill, Ala
E. T. Read.....Jacksonville, Ala	E. A. Hall.....Kirk's Grove, Ala
L. Best.....Gadsden, Ala	H. S. Jones.....Howell's X Roads
W. H. Moon.....Centre, Ala	S. E. Dykes.....Forney, Ala
O. D. McNealy..Howell's X Roads	

LICENTIATES.

J. V. Rhodes.....Chocolocco, Ala	S. J. Hare.....Cave Spring, Ga
W. H. Stephens...Cave Spring, Ga	Z. T. Deberry....Howell's X Roads
W. J. Durham....Cave Spring, Ga	Jas. M. Deberry, Howell's X R'ds
T. S. Nabors.....Cross Plains, Ala	Joseph K. Neyman.....Key, Ala
S. C. McCain.....Cross Plains, Ala	J. A. Logan.....Mt. Polk, Ala
L. A. Best.....Gadsden, Ala	J. L Harrison.....Chocolocco, Ala
C. Best.....Gadsden, Ala	J. A. Graham.....Centre, Ala
W. I. Gardner.....Centre, Ala	H. A. Strain.....Cave Spring, Ga

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Received of W. H. Burton $31.40 for printing eight hundred copies of this Minute. JAS. P. HARRISON & CO,

TABULAR STATEMENT OF CHURCHES.

	CHURCHES.	POST-OFFICE.		PASTORS.	CLERKS.	When Constituted.	Sabbath of Meeting.	Baptized.	Received by Letter.	Dismissed by Letter.	Excluded.	Restored.	Deaths.	Contributions for Minutes.	Total.
1st. District.	Ten Island	Peek's Hill,	Ala	W. Woodall	W. R. Akridge	.....	4	8	3	8	1	...	1	$ 1 50	62
	Hebron	Peek's Hill,	"	T. K. Trotter	W. G. Duke	.....	1	9	10	6	1	...	...	3 00	120
	Mt. Gilead	Jacksonville,	"	W. Woodall	C. A. J. Hollingsworth	1838	1	8	18	7	...	...	..	2 00	80
	Oak Grove	Mount Polk,	"	W. Woodall	A. W. Kirby	1856	8	5	1	3	1	2	...	1 15	81
	Pilgrim's Rest	Gadsden,	"	J. R. Trotter	Ben. Archer	1857	2	27	.....	1	...	...	...	.....	84
	Pine Grove	Gadsden,	"	L. Best	F. M. Palmer	.....	.....	.....	.....	.....	...	...	...	.....	21
	Ohatchie	Jacksonville,	"	E. T. Read	P. Bailey	1878	4	.....	5	1	...	...	...	1 25	26
	Bebee Springs	Not represented.	"	...	...	.....	.....	.....	.....	.....	...	...	...	.....	.....
2d. Dist.	Harmony	Chocolocco.	"	J. A. Scott	G. H. Wagnon	1838	2	18	8	5	...	8	2	3 00	107
	Shiloh	Daviaville,	"	J. F. Potter	W. A. Wood	1876	3	.....	11	2	2	1	2	2 00	42
	Zion Hill	White Plains,	"	J. A. Scott	A. N. Ward	.....	4	3	4	5	2	3	3	2 50	95
	Rabbit Town	Rabbit Town,	"	W. E. Mountain	W. Defreese	1836	4	2	2	19	1	...	2	2 00	90
	Nance's Creek	Jacksonville,	"	Jno. A. Glenn	J. M. Andrews	1865	1	1	5	12	...	1	...	.....	29
	Friendship	Jacksonville,	"	E. T. Read	Jas. Johnson	1871	3	.....	.....	.....	...	...	...	1 00	44
3d. Dist.	Cross Plains	Cross Plains,	"	H. A. Williams	M. T. Ledbetter	1870	2	4	.....	16	2	...	...	1	1 50	48
	New Hopewell	Jacksonville,	"	J. F. Potter	D. D. Nabors	1871	2	.....	.....	1	...	...	...	2 00	60
	Pisgah	Cross Plains,	"	J. F. Potter	E. F. Rice	1841	1	5	6	10	1	...	...	2 40	56
	Mt. Zion	Spring Garden,	"	E. T. Read	J. A. Ellis	1853	3	2	4	5	1	...	...	1 50	56
	Liberty	Pleasant Gap,	"	J. A. Scott	E. Roberts	1839	1	5	12	12	2	2	2	8 00	142
	Pilgrim's Rest	Forney,	"	V. A. Brewster	J. W. Baker	1878	1	1	6	.....	...	...	...	1 25	19
	Union	Not represented.		...	...	1838	.....	.....	.....	.....	...	...	...	.....	55
4th. Dist.	Pine Grove	Centre,	"	W. M. Wilson	W. I. Gardner	1858	2	10	8	1	...	...	...	1 00	70
	Chalcedonia	Howell's X Roads,	"	W. M. Wilson	W. M. Flanagan	1850	4	.....	.....	12	1	...	1	1 00	53
	Sandy Creek	Forney,	"	Thos. Hollis	W. H. Hughes	1865	4	7	.....	.....	5	...	...	2 00	70
	Friendship	Howell's X Roads,	"	W. M. Wilson	J. K. Neyman	1837	3	.....	11	16	4	..	2	2 50	98
	Bethel	Forney,	"	W. E. Mountain	M. J. Abernathy	1849	2	1	8	12	3	1	..	1 75	63
	Nazareth	Cave Spring,	Ga	E. A. Hall	Jas. Comer	1860	1	3	12	3	..	1	..	2 00	74
	Centre	Centre,	Ala	J. W. Canfield	J. Millsaps	1845	4	1	10	.....	...	...	...	1 70	48
	Pleasant Valley	Centre,	"	W. M. Wilson	J. F. Wester	1875	1	7	.....	.....	2	4	...	75	39
	Providence	Not represented.		.....	.....	.....	.....	.....	.....	.....	...	...	...	.....	.....
								124	155	135	27	18	16	$43 75	1832